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The Orthodox Herald

Celebrating our 44th year

Volume 44, No. 11 ISSUE 526 MARCH 1996 35¢ Per Copy

HERITAGE TOUR 1995

Correspondence and research, followed by observations and conversations with kinfolk and friends while in the Ukraine, indicate that there is a need to help them restore a sense of dignity to these economically hard pressed inhabitants, specifically in the Carpathian area: Slovakia and southern Poland (Lemko).

The Soviet-Communist political controls and pressures to conform left a bitter legacy of severe economic problems and massive shortages of everything. These spawn depression and a sense of hopelessness. These often lead to problems with health and is exacerbated by the fact that medical care is minimal and the pharmacies are almost empty of even the most basic medications. Medication for the problems, which the aging face, is almost non-obtainable. This is particularly true for those suffering from diabetes, arthritis, circulatory problems and pulmonary complications. Even aspirin is in short supply.

Those over fifty are trying to cope with their situation on a daily basis, dealing with food shortages, by trying to grow their own food and trying to keep warm because there is a gas and wood shortage. To show how critical the situation is, our large and imposing Zakarpatye Hotel in Uzhorod did not supply us with hot water for the time we were there. They asked us to be understanding, since the main station, which supplied the hotel with hot water, had closed its furnaces after making a decision that it was better not to have hot water in September to save the gas for heat in the winter. Gas was not available because Ukraine had defaulted on its payment for past shipments.

These daily problems, which seem insolvable, have brought widespread fear in the people and brought about corruption and petty crime. Almost unheard of in years past, but all too common now, is stealing of potatoes from the common planting lands. One of our relatives, a widow in dire need, went to harvest her

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Once your cross is lifted
And you find that you can cope
Be sure to thank Almighty God
For giving you new hope.

HYMNS ON THE CROSS

When we enter the church on March 17 we will see the Cross lying amid flowers and herbs on the table in the center of the church. It has been placed there on this 3rd Sunday of Lent to remind us that we have passed the mid-point of Great Lent. All the special hymns and prayers we will hear on this day will present the Cross to us as a symbol of joy, victory, triumph, strength, and salvation, not as a symbol of suffering, penance or humiliation.

There will be special veneration of the cross during the services and we will heartfully sing: "Before Thy Cross, we bow down in worship, O Master, and Thy Holy Resurrection, we glorify." Such a short prayer but how meaningful when we meditate upon it!

Where did this prayer originate, who composed it, when? It is a very old prayer found in books for the Matins as early as the 9th century. It is found in books on Mt. Athos even earlier, leading to suppositions that it might have been composed by a monk on the mountain even centuries earlier.

This prayer is sung at Matins every Sunday as well as at the Easter/Paska Matin Service: "Having witnessed the Resurrection of Christ..."

Another hymn, which is the Tropar for this day, has become one of the beloved hymns of the church and is sung almost every Sunday as people venerate the cross before leaving the church. "O Lord, save Thy people, and bless Thine inheritance. Grant victories to the Orthodox people over their adversaries; and by the virtue of Thy Cross, preserve Thy habitation."

* * * * * *

Tasks worth doing and friend worth having make life worth living.

WHAT ABOUT MARCH 25?

At one time March 25/April 7 was a very important day on the calendar for most Christian people. Almost the same type of pageants and special processions, which are held at Christmas time today, were held on this day. On this day we celebrate the Annunciation, which is discussed in Luke 1:2-56. It tells how the Archangel Gabriel came to the Virgin Mary and announced (told) her that she would bear a son, whom she should name Jesus.

This day, which is exactly nine months from the Nativity or Birth of Christ (Christmas), is a very old Holy Day on the calendar. As early as the fifth century in the Eastern Church mention is made of it. The Western Church adopted it about a century later.

It was a public holiday in most Christian lands in the Middle Ages. This meant that business was dispensed with on this day, even though civil governments considered it the beginning of the New Year and dated all documents from this date. In England, where this Holy Day is called "Lady's Day," this continued until 1752.

In the writings and sermons from the early Fathers of the Church and others living during this time, mention is made that the Crucifixion of Christ also took place on this day.

In areas of the old Austro-Hungarian Empire and Germany, it is believed that the swallows return from their winter migration on this day. Because of this and the fact that in the town of Nazareth, where the Annunciation took place, many swallows circle the houses all day with their cheerful twittering no farmers in these areas of Central Europe would ever kill or destroy the nests of swallows.

Some people have difficulty believing in the Annunciation – the fact that it actually happened and is not just a nice story in the Bible. St. Maximos the Confessor wrote an observation on this. He says: "Let us contemplate with faith

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THE ORTHODOX HERALD
(USPS 600-140)
(ISSN 0744-1495)
Published monthly by
The Orthodox Herald, Inc.
Transjurisdictional Publication
Special non-profit rate
Entered as Second-Class Mail at
Hunlock Creek, PA 18621 and Mahanoy
City, PA 17948 an additional mailing office.
Founders and Editors: V. Rev. W. Basil
Stroyen, M.A., Ph.D., D.D. and Nina Bohush
Stroyen, R.N., D.D., D. Litt
Phone 717-256-7232
Annual Subscription $6.00 a year.
$10.00 for two years.
Packet Plan Rate on Request
Address all correspondence to:
P.O. Box 9
Hunlock Creek, PA 18621
Contributions are tax deductible
Published since 1952

News CHRONOLOGY

MARCH 1996

ETERNAL MEMORY - VECHNAYA PAMYAT: Matushka Sonya Tarris of California. Matushka Mary Sochka (nun Mother Xenia) of Pennsylvania. Father Igor Tkachuk of Brooklyn, NY.

A TASK FORCE for new Orthodox immigrants is being formed by the OCA. Fr. Leonid Kishkovsky has been appointed chairman.

DIFFERENCES exist between the Patriarchs of Constantinople and Moscow over the Church in Estonia and the acceptance of the Ukrainian Autocephalist Church.

THERE ARE 581 parishes and missions in the OCA. Who is a member of these institutions continues to be unclear. (See Basic Facts 7 in the February issue.) Work will begin on a common definition of "Membership" for use by the entire church.

IF YOU ARE CONFUSED BY the terms rapture, last days, end times, you will find them explained in Ultimate Things by Dennis Engleman. Price $14.95 from Conciliar Press, PO Box 76, Ben Lomond, CA 95005. Mr. Engleman gives the Orthodox perspective.

THE EASTERN ORTHODOX COMMITTEE ON SCOUTING is accepting applications until April 15 for scholarships from Orthodox Boy and Girl Scouts. Write: EOCS Scholarship Committee, 862 Guy Lombardo Ave., Freeport, NY 11520.

SOME FEEL THAT AMERICA IS A POST-CHRISTIAN SOCIETY in which traditionally Christian values and beliefs are no longer dominant. Consider this: Up to 1/3 of Americans do not believe in the personal God described in the Bible. A majority of Americans believe it is irrelevant to whom you pray. Every diety is ultimately the same God, they claim, only packaged differently. Four out of ten Americans believe that Christ was only human, not divine, that He was imperfect and either actually sinned, or could have, but didn't. Most Americans cannot name half of the Ten Commandments or identify the preacher of the Sermon on the Mount.

BEAUTY is not a secondary attribute to God, but is part of God's identity, according to Pope John Paul II, who said that the Catholic Church must not only preserve its treasure of ancient books, art and music, it must support the creation of new sacred art reflecting modern culture.

THE BEST COMMEMORATIVE BOOK we have seen is "The Orthodox Voyage in the Southern Coalfields of W.Va." It is the 100-year anniversary book of the church in Elkhorn, WV, PO Box 221, Elkhorn, WV 24831. Fr. Leonty Durkit was editor (304) 862-3313.

THE ORTHODOX CHRISTIAN PRISON MINISTRY, PO Box 1949, Hollywood, CA 90078, phone (213) 467-2720 corresponds with prisoners, furnishes icon cards, catechism materials and publishes a newspaper.

RELIGION IN ALBANIA is again legal after suffering persecution from 1944-90. During this period, most properties belonging to the Orthodox Church were confiscated or destroyed. In 1944 there were 335 Orthodox clergy in 1900 there were 22. Since then 10 have died. A seminary has been established but it needs a permanent home. A building project was initiated in August 1994. Help is needed, send a designated check to Orthodox Christian Mission Center, PO Box 4319, St. Augustine, FL 32085.

FREE are booklets with the "1996 Daily Bible Readings" and "Resource Guide," which carries addresses where church supplies, ikons, books, etc. can be purchased. The Bible schedule is convenient to carry in your Bible. It uses the Julian "Old" calendar. Send requests to Dr. Gayle Woloschak, UOL Education Commission, 899 S. Plymouth Ct. #303, Chicago, IL 60605.

AN ENTIRE NEW AGE GROUP in Milwaukie, a suburb of Portland, Oregon, was accepted into the Orthodox Church by Bishop Tikhon. Over 150 people were received and the community's existing pastors: Matthew Tate, Kevin Lien and David Shank were ordained to the Holy Priesthood. The men were ordained deacons: Paul Erickson and Mark Story.

BRINGING THE BIGGEST PRICE EVER was an icon of the "Nativity of Christ," which was auctioned at Christies. It was rendered in the early 15th century.

MANY MONASTERIES are converting old databases for businesses, libraries and government agencies. Electronic Scriptorium Ltd. employs monastics all over the U.S.

THE ORTHODOX FAITH came to the Slavic peoples through the efforts of SS Cyril and Methodius. Today nearly 70% of the Orthodox world is composed of Slavic people.

A CHRISTIAN radio station, beamed on 1118 kg. from 7 a.m. to 6 p.m. daily in Moscow, has chief editor Fr. John Sviridov. He was at one time associated with the Sofia Foundation, which was sponsored by Holy Angels Broadcasting of Washington, DC.

THE PARENTS of St. Sergius of Radonezh were recently canonized. They are St. Cyril and St. Mary. St. Sergius was the founder of the famous Holy Trinity Monastery (Sergius Lavra) near Moscow.

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The aim and final end of all church music should be none other than the glory of God and the refreshment of the soul.

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If a care is too small to be turned into a prayer, it is too small to be made into a burden.

•Heritage Tour 1995

potatoes and found them all gone and as she said, "Like turning a knife in the wound the thieves left a note which said: 'You planted and we harvested'," a take-off on the Biblical verse.

We heard and read about the growing number of abandoned children, some of whom are orphans. The elderly are impoverished and the working age children cannot help, as they are either unemployed or underemployed. Many men, as in years gone by, leave home to try to find employment in a neighboring country. There were many sewing factories in this area, now the only work they get is from Turkey, when some company can't fulfill a rush order and it is subcontracted to the Ukraine, where the workers must work "without stop" long hours to fill the order.

The average monthly wage in the large state controlled economy is equivalent to U.S. $8.

There is more on the store shelves – but there it sits, as people cannot afford to purchase the items which we found comparable or higher than the prices in the U.S.

In spite of all this, everyone is hospitable. Even if you drop in to see someone, the table is immediately set with whatever they have. We have videos to show this hospitality extended, even to strangers from our group who brought news from relatives in the U.S.

The need is so great and many people who have relatives or friends in the Carpathian area and other areas of East Europe want to help but have found that the mail is unreliable and so they have reluctantly stopped sending help. There is a way that you can send packages and funds. There are many companies which guarantee that they will deliver to the door. The cost is about $1 a pound for goods or food shipped and 10% for monies sent.

Will those living in this area ever have an easier life?

MISSION FUND

Helping to do Mission work in places other than Alaska are: Patricia Pavelchak, Mr. and Mrs. Edward J. Reta, Charles A. Nicholson, M. Vovos, Ann Worobey, Mr. and Mrs. Arnold Katko, Anne Krawetz, Vera Yurchak, Mary Kochmaruk, Ethel Watlock, Anon (2).

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Prayer is an acknowledgment of faith; worry is a denial of faith.

•What about March 25?

the mystery of the divine incarnation (Christ becoming a person on earth) – For who, relying on the power of rational thinking, can explain how the conception of the divine Word took place? How was there an engendering (pregnancy) without loss of maidenhood? How did a mother, after giving birth, remain a virgin? How was He who was pure baptized? How did He who was hungry give sustenance? How did He who was weary impart strength? How did He who suffered dispense healing? How did He who was dying bestow life? And, to put the most important last, how did God become man? – Faith alone can embrace these mysteries, for it is faith that makes real for us things which are beyond intellect and reason."

Since this is such an important day on the Church calendar, and it usually comes during Great Lent, there are many rules governing the services. The Holy Day of the Annunciation has precedence over the Lenten rule. In fact even if it falls on a Wednesday or Friday, the Presanctified Liturgy is not served but either the Liturgy of St. Basil or St. John Chrysostom take its place.

"O Earth, proclaim the great gladness? and ye Heavens, praise ye the glory of God!"

Dorohaya Tyotya Mareeya,

Yak tam kolo vas? Toot shitko horosho. Nash health barz good. Yak vashee nohee? Yah hoping oni OK.

Last week yah mala takee different experience. Me next door neighbor asked me to go to a flea market. Yah say to her zhe yah will call her back in hour. Yah biding for time boh yah neh znam shto flea market ee yah neh hotchoo me next door neighbor take me for durachku. Yah thinking in fruit market-kupeem fruit, nah fish market-kupeem fish, a nah flea market-kupeem shto yakee bugsee? Yah called me neighbor nazat ee kazhu yeh zhe yah neh dumam zhe yah need what they sell nah flea market. Ohna begged me come on anyway. Yah taka barz curious by this time anyway toh yah say OK.

Kolee me tam preeshlee yah taka excited yah didn't know where natcheenatee. Toh yak nash yarmarok u starom krayu Tam Shitko prodayut selling – vegetables, ee fruitee, ee shatya novee ee staree, ee knishkee, ee shusee, ee sneakeree, ee recordee. Yah brala holovuy u rukee boh yah neh znam where natcheenatee. Yah walking awhile with next door neighbor then yah kazhu yeh zhe better we go alone ee meet at certain time. Ohna kazhe me OK but don't pay full price for anything. Yah toh znam. Yah lubyou bargainovatee. Yah number one nah toh. Just watch me go yah dumam.

Yah walking around kolee yah spotted a samovar. Yah talking to myself – watch it Hanya, don't act too interested. Rule number one of nash yarmoruk training. Yah trying to act barz cool, noh me heart beating tak fast. Yah asked prodasha – What's that old broken down thing? Ohn me answered – yah neh znam lady, odna stara friend gave it to my wife. Yah dumam zhe toh foot warmer ot China, but we use it for a vase. Me expression doesn't change, noh yah dumam shto-tee takee durnee. Noh yah kazhu yehmu – vase – gotta have a pretty big room to use takee big vase. Not too many houses around here with such a thing. Yah walked away yak yah neh too interested. Then yah come back ee kazhu how much, yah mam friend mozhe used this thing. Ohn kazhee – there's a lot of scroll work and it's pretty heavy. I want $75. Yah kazhu – too much, maybe yah neh speak good poh English, noh yah neh dummy. Yah make him takee shame. Toh rule number 2 ot yarmoraka training. Ohn kazhe what you give me. We bargaining, ee finally yah dostala za $50. Yah take excited zhe yah dumam zhe pooknu. Yah zabrala samovar. Next day yah take samovar doh metal polishing man. Ohn kazhee if yah want to sell it. I have someone who is looking for takee samovar. Ohn giving me $300. Noh samovar – toh samovar. Yah znam zhe ohn staree, bez electrickee – toh antique. Toh yah answered yah no sell. Ohn went up in price, noh yah still no sell.

Hooked on fleas.
Budtay zdrovee
Hanya

CHUCKLE

A father had been lecturing his small son, stressing that we are here in this world to help others.

The boy considered this for some time, then asked, with a puzzled frown, "Then what are the others here for?

* * * * * *

Never has the dollar had such goodbying powers.

WINTER GRACE

We know that as children, we looked to our parents for guidance and support. As we grow older and became more independent, we fail to think about how our parents are functioning as they are aging.

Changes in their abilities often occur so gradually that we get used to them without being aware of the bigger problems they may represent. If you suspect that your parent is having some difficulty, keep a close eye on some of his or her personal affairs. Signs of trouble may include moldy food in the refrigerator, unfilled prescriptions tucked away in a drawer, an overdrawn bank account, unopened bills, and bounced checks.

If your parent is having trouble performing simple activities, such as walking or dressing, don't assume that these are just a part of aging. There are many ways to correct apparent faltering in the elderly. Encourage your parent to see a doctor for a thorough medical evaluation. If they don't have a regular doctor, find one that concentrates almost exclusively on senior citizens. These are called gerontologists. Before they go to the doctor, take along all the bottles of pills which they take, either prescription or non-prescription, and show them to the doctor.

It's important to enlist your parents' help as you become more involved in his or her life. This will show them that you are not trying to take away their independence.

Little by little you should bring up the following questions: where would you like to live if you become ill or disabled; who do you want to handle your affairs if you can't do it any longer; where do you keep your important documents; who is your lawyer? Do your best to be understanding and tactful when asking for details about your parents' business, especially their financial situation.

It is not easy to face the fact that your parents will get old and may become incapacitated. By preparing in advance, you can help make this time less stressful for them and your family.

WHAT IS A PODVIG

In many books on spirituality we find the word podvig. We especially hear it mention during the Great Lent. What is a podvig?

Orthodox Christians have the tradition of podvig, of spiritual struggle, of asceticism which is a disciplinary course of conduct pursued as a means of a higher ideal.

For this struggle, St. Paul in 1 Cor 9:24-26 tells us that we need to be spiritually fit, like athletes in training. How fit are we for the spiritual struggle that still lies ahead? The weapons of our warfare are not carnal, but sadly many of us are woefully unfit and untrained in the use of spiritual weapons. There are no podvizhniki to train us.

Perhaps, the best place to see how a podvig must start is at the Vespers of Forgiveness at the beginning of Great Lent. Halfway through the service the liturgical color changes to purple or some somber, dark color. The music changes to a more penitential tone and mode. And there is the offering of forgiveness to one another without which there can be no podvig.

Great Lent should be a podvig for all Orthodox. It is the time to fast, to spend more time in prayer, church attendance, and spiritual reading.

Forgiveness Sunday is on 25 February this year. A good time to make a fresh start on a podvig.

ON LENTEN DISCIPLINE

During the days of Great Lent, honest Orthodox Christians discipline the appetites of the flesh to more clearly search into the recesses of their hearts. True enough, to fast for the sake of losing weight, to curtail drinking for the sake of the clearer head and steadier hand are admirable exercises. But the great purpose of Lenten discipline is not to lose weight and calm nerves; it is to present ourselves humble and cleansed before we celebrate the great Resurrection Day. Surely, these days of Great Lent can never be long enough to see ourselves for what we actually are, sinners in desperate need of Christ's redemption.

If we now think our major faults are a little excess poundage, a cigarette cough or a whiskey-shaky hand we are fools indeed, fooling no one but ourselves.

The appetites of the flesh are far more than the infamous trio of wine, woman and song. Why not compile your own list for some serious Lenten meditation – such sins as laziness, indifference, impatience, a tendency to gossip (see The Prayer of St. Ephraim in February issue), and the many other faults we so clearly notice in our neighbors but never see in ourselves.

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The greatest business of life is to prepare for the next life.

Dabs of Thoughts

We all get the blues but they pass. Clinical depression is something different. It is relentless and, without proper medical treatment, it can cause both physical and spiritual depletion. This state is well described in the Book of Proverbs 18:14: "The spirit of man will sustain his infirmity, but a wounded spirit who can bear?"

The "New" calendar was imposed in Greece before the last war by direct state intervention. This intervention was often brutal.

Deacons can be ordained at the Liturgy of the Pre-sanctified gifts. Priests cannot. A priest is given a service book when he is ordained to be used at all the services. He is not allowed to say the prayers from memory but must read them from the book. He is obligated to have the book in his hand during the services.

Bishop Anthony (Karpovich) had the distinct honoring of ordaining two priests who became saints: St. John Maximovich and St. Maksym Sandovich.

Starets Makary of Optima wrote: "You are, I am sure, aware that for you penitence is now no longer limited to disclosing your sins to your confessor, but that you must now bear your sins in your mind always, until your heart nearly breaks with their ugly load; and would break, were it not for your firm faith in the mercy of our Lord."

We put our trust in one another and in institutions every day. That same kind of faith is at the heart of church support. Only when we are personally convinced that what the Church does is something good, will we be convinced that the Church truly earns and deserves our sacrificial, generous support. That kind of faith can only come from within us.

Knowledge of one's cultural heritage and all its various dimensions fashions not only individuals but groups. It informs the present and guides the future. Knowing one's beginnings is healing and uniting. It implies roots and thus adds depth, strength, commitment, credibility, and respect to one's life.

Many Christians act less like "God's chosen people" than like "God's frozen people."



EDITORS' NOTES

What a January we did have here in northeastern Pennsylvania! The weather was unusual, diverse and intimidating for over four weeks. The cycle started with an extremely heavy snowfall on January 7, followed the next weekend with a blizzard, followed with so much rain, 70,000 people had to be evacuated because of flooding, followed by damaging winds. A new industry has been born in this area – the shoveling off of roofs because the weight of the snow and the alternating thawing and more snow is causing damage. We do not live on the flood plain and were not troubled by the flood, but we were inconvenienced by it as the mail was no delivered for three days, and we could not get to the grocery store for quite a few days. We thank you who were concerned about us and either called or wrote. We made it! It was interesting to see what people were buying to carry them through anticipated bad weather days – milk, bread, eggs and Coke. The shelves were soon empty of these items.

We will put all this behind us when we meet our 1994 and 1995 Heritage Tour members at St. Tikhon's Monastery on Monday, May 27. We are looking forward to the Reunion under the Arch.

Many inquiries have been about The Heritage Tour 1996. We will be visiting in the areas surrounding the Carpathian Mountains from which so many of our progenitors emigrated. Please write soon for more information and plan to visit with us in the western Ukraine, southern Poland and northeast Slovakia during early September 1996.

March 15 will be the 50th year of my graduation from St. Tikhon's Seminary.

We were surprised how many responded to our note about our "bare-bone" operating style. We laughed at some of the notes sending us a donation so that we wouldn't have to use our carbon paper over and over, or for money to replace our typewriter ribbons before our copy was blurred. For all we are grateful, but special mention must be made of Natalie Katko who called, donated, and shipped us a computer. Yes, there are good and outstanding charitable people in the world!

May God bless each of you in a very special way during this Great Lenten Season – so that you meditate and pray and evaluate your spiritual life and become closer to Him.

The Skoyens

BASIC FACTS (8)

There are three orders of the ministry in the Orthodox Church: deacons, priests and bishops.

The deacon serves in all the sacraments and services as a helper of the bishop or priest. He cannot perform the sacraments alone.

The priest administers nearly all sacraments (except that of ordination, the blessing of Holy Myrrh and the dedication of churches and preparing of antiminsions). He hears confessions and preaches.

The bishop administers all sacraments and services without exception; blesses the Holy Myrrh with other bishops; ordains priests and deacons and consecrates readers and sub-deacons; dedicate churches and antiminsions (altar cloth with relic necessary for the Divine Liturgy); preaches; governs the Church and exercises supreme supervision over all souls. He also ordains bishops together with other bishops.

Priests and deacons are either white (secular) or black (monastic) clergy. Candidates for the diaconate or priesthood are allowed to marry before ordination but forbidden to do so after ordination. As a rule, the episcopate is open only to monastics or black clergy. However, a married priest, should his wife die, may take monastic vows and then become eligible for the episcopate. All ordinations take place during a Divine Liturgy.

Parishes are generally served by secular or white clergy. Monks and nuns are gathered in monastic communities. In some monasteries, the monastics live in communities (taking food together, working and praying as a group) while in others they lead a secluded life each in his own dwelling. There is only one order. The vows are the same for all: obedience, chastity, prayer, fasting, and poverty.

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The person who takes time for prayer will find ample time for all the other things needing his attention.

PRAYERS AND INCENSE

"When I pray I am often preoccupied and distracted, aware that my efforts are seemingly quite feeble and useless, but then a thought takes hold of me. I am not alone. All over the world other believers are also praying. We are a part of each other. The prayers of one affect all."

Do you relate with the person who wrote the above paragraph? Are you one who feels very weak and alone? You may be tempted to think that prayer is empty, flat and futile; that it goes nowhere. You may even wonder if your prayers are even heard. You falter in your faith. Does God listen? Is He listening? Does He care?

First of all, it sometimes helps to know that these thoughts are quite common. They are the combined result of our human frailty and the lies of Satan. They are meant to discourage and dissuade us from praying.

In the Book of Revelation, the Apostle John envisions a scene in heaven, a scene that is yet to be. Before his very eyes he beholds an angel standing at the altar with a golden censer. (Revelation 8:3,4). A large quantity of incense is given him that he might mingle it with the prayers of the saints. Then, the perfume of the incense, mixed with the prayers of God's people, ascends from the altar to the throne of God.

What an incredible thing this is! And how we need to let it get down into our souls so that it can give us confidence that when we pray, no matter how unfocused we are, our prayers combined with that of others does make a difference. It is as if we draw strength from them when we are weak.

ALASKA FUND

The Orthodox in Alaska continue to need our help. They need to know that we are concerned about them. Sending copies of "The Herald" to them helps. Concerned are: Alexios M. Fedec, Patricia Pavelchak, Anonymous (2), Mr. and Mrs. Edward J. Reta, Charles A. Nicholson, M. Vovos, Ann Worobey, Mr. and Mrs. Arnold Katko, Ann Krawetz, V. Karaway, Ethel Watlock. Sis Albers in memory of the 1st anniversary of the death of Fr. Peter Kreta and Mary Lou Bryant and for the health of the Uhrin, Sulin, Evancho families and Mia Tatyanna Colon.

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The beginning of anxiety is the end of faith. The beginning of true faith is the end of anxiety.



Last month, under the title "Heritage Tour 1995," I wrote about our experiences with mushrooms while touring the Carpathian area. I received several requests for the recipe for the mushrooms, which we had purchased from the pickers who were coming down from the Carpathian forest. I don't know whether it was the way the mushrooms were fixed or the ambiance; but, all who tried them remember the taste with fond memories.

Carpathian Mushrooms and Eggs

2 medium onions
1/4 cup butter or margarine
4 or 5 eggs
1 lb. fresh mushrooms
1 quart water

Wash mushrooms in salted water. Cut into slices and bring to quick boil in the quart of water. Drain well. Saute onions in shortening only until they are transparent. Add mushrooms, cover and simmer about 15 minutes. Add eggs, salt and pepper. Cook over low heat, stirring frequently, until eggs are done.

Notes: You can use more eggs but this should not be scrambled eggs with mushrooms. The recipe ingredients are flexible. The mushrooms we had in Europe were more like the portofino mushrooms available here in the U.S., but button mushrooms can be used. How about a bit of both?

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When life knocks you to your knees, you're in position to pray.



MARCH 1996

1 Prov 3:19-34
2 John 15:17-16:2
3 John 1:43-51
4 Prov 3:34-4:22
5 Prov 5:1-15
6 Prov 5:15-6:4
7 Prov 6:3-20
8 Wisdom 3:1-9
9 Matt 20:1-6
10 John 10:9-16
11 Prov 8:1-21
12 Prov 8:32-9:11
13 Prov 9:12-18
14 Prov 10:1-22
15 Prov 10:31-11:12
16 John 5:24-30
17 Mark 8:34-9:1
18 Prov 11:19-12:6
19 Prov 12:8-22
20 Prov 12:23-13:9
21 Prov 13:19-14:6
22 Prov 14:15-26
23 John 5:24-30
24 Mark 9:17-31
25 Luke 1:24-38
26 Prov 15:7-19
27 Prov 15:20-16:9
28 Prov 17:17-18:5
29 Genesis 22:1-18
30 Mark 8:27-31
31 Mark 10:32-45

BIBLE STUDY

The Sundays of Great Lent are dedicated to someone or an event. Because of this, some of them have two epistle and gospel readings. In studying these readings we find that they have been chosen to better understand what belief in Christ is all about.

On the first Sunday, the Sunday of Orthodoxy, we read from Hebrews 11:24-26,32; 12:2 and John 1:43-51. Both of these readings tell about those who came before us and were witnesses to the faith, sometimes at great expense to themselves.

On the second Sunday, dedicated to St. Gregory Palamas, we read from Hebrews 1:10-2:3 and Mark 2:1-12. These teach us that if we wish to follow Christ we cannot go the road alone. We need the help of friends and family.

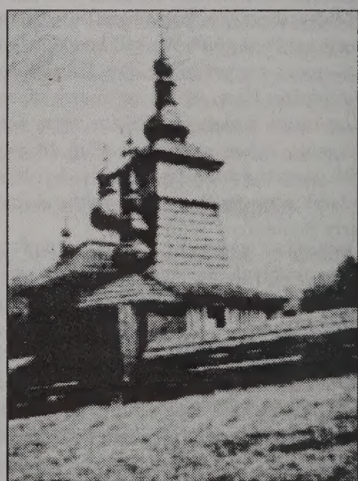
On the third Sunday, dedicated to the Veneration of the Cross, we read from Hebrews 4:14-5:6 and Mark 8:34-9:1. These instruct us that now is the time to take up the cross. The time to consider or reconsider the depth of our Christianity.

On the fourth Sunday, dedicated to St. John of the Ladder, we read from Hebrews 6:13-20 and Mark 9:17-31. These recognize that we can believe in Christ, but we do need help to continue on. We repeat the prayer: "Lord, I believe; help Thou mine unbelief."

On the fifth Sunday, dedicated to Mary of Egypt, we read from Hebrews 9:11-14 and Mark 10:32-45. These tell us that it is never too late for us to change our lifestyle to one pleasing to God; but if we select this path, it will not be an easy or smooth one. We are told the obstacles we will face. Time is fleeting and we don't have much time left.

PRESS FUND

It's difficult to put into words our gratefulness for your interest in helping us to keep publishing. We try to show our thankfulness by putting out as informative a paper as possible. You are "the wind under our wings" as a popular song reads. Dorothy Demianovich, Mary P. Chupak, John A. Spack, Afton Chowansky, Betty Zbegner, Mary Yuhas, Mary Parker, Ann Worobey, Ted and Tina Thamel, Anne Krawetz, Alexander Romanchuk, Mary and Stephen Kurucza, Helen Cudlic, Katherine Glory, Frank J. Grivna, Olga Lastowsky, Helen Costa, Patricia Pavelchak, Julia Blisak, Helen Dzugan, Mr. and Mrs. Edward J. Reta, Mary Barker, Charles A. Nicholson, M. Vovos, Julia Golit, Irene Allen, Mary Ann Carmack, John Glagola, Jr., Katherine Gallacher, Thomas A. Peters, Ethel Watlock, Albert and Olga Gessner. Dr. John and Eva Chupinsky in memory of Matushka Mary Horsky. Mr. and Mrs. Arnold Katko in memory of parents and grandparents. Julia Yurkowski in memory of her husband Nicholas. Helen Cudlic in memory of Marvalene (Mollie) Mondjack. Johanna Wagner in memory of parents Mary and Stephen Feltovich, brothers John and Michael and sister Helen. Frances Karaway in memory of her mother Alice Silberman who died on January 4. Larissa Kondratick in memory of parents Fr. Theodore and mother Mary. Steve and Lenore Evancho for God's Blessings and health for Claudia Sulin and Fr. Basil and Matushka Nina Stroyen and in memory of their parents George and Helen Evancho, John and Anna Yevchuk Sulin and the Yevchuk relatives in the Ukraine. Nicholas Sagan in memory of Mary and Harry Sagan. Laura Diholucky in memory of her grandfather (Dido) Michael Bober, Anon (3).



Restored wooden Church in museum village in Svidnik, Slovakia.